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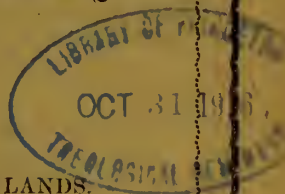
# Missionary Link

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



OCTOBER, 1868.

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OCTOBER, 1868.

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 " " "Laura Love Memorial," Mrs. J. A. Miller, Treas.  
 " " "Pewee McCown Band," Miss Julia C. Rhover.  
 " " "Humbrey."  
 " " "Olive Branch," Mrs. M. E. Crutcher.  
 Springfield, " "Try" Missiou Band," Mrs. H. Browne.  
 " " "Hopeful Gleaners," and "Pearl Gatherers," Miss Jennie Duncan.

## Life Members.

FROM JUNE 1ST TO OCT. 1ST.

- Mrs. B. C. Parker, N. Y.  
 Mrs. C. A. Bradshaw and Mrs. E. K. Dillingham, by "H. G. Brittan" Band, B'klyn  
 Dr. and Mrs. Fowler, Utica, N. Y., by "Fowler Band."  
 Mrs. Caroline B. Seaver, Rutland, Vt.  
 Mrs. J. M. Nixon, by a Friend.

# The Missionary Link.

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To those who sorrowed with us in the first vacancy made by death in our mission circle, the account given of the patient endurance of suffering by Miss Norris, and her triumphant conflict with our last enemy, will be one of interest. And now as fresh appeals are coming to us for more aid in our department of missionary labor, perhaps this dark shadow will be our stimulus to work while the day lasts, as for each of us "the night cometh in which no man can work."

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## FOREIGN CORRESPONDENCE.

### REPORTS FROM OUR MISSIONARIES.

#### INDIA.

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#### Calcutta.

*Extracts from the Journal of Miss BRITTAN.*

#### INTEREST IN FAMILY WORSHIP.

*April.*—Last evening one of my pupils with her husband and child paid us a visit. As it was the time for our family worship, I told the babu what we were about doing, and that if he did not like to join with us, he could step out on the verandah. "By no means" he replied, "if I shall not intrude, I would like to remain." I was very glad to have them witness our family worship, especially as the babu thoroughly understood English. He has just opened a school in his house, and has taught it himself for a few days, until I could send a teacher. I have letters

now before me, beseeching me to send ladies to different places. If you could send out twenty ladies we would soon find fields of labor for them. We need constant re-inforcements, to learn the work in Calcutta, and prepare for out-stations. There is a wide door opening to us, if we can only go and take possession.

#### OPENING AT ALLAHABAD.

*Allahabad, April 23rd.*—I left Calcutta on the 20th, and by travelling two nights arrived here yesterday, and shall remain a few weeks until zenana work is fairly established. The hot winds are very oppressive up here, but they keep the houses cool by means of Punkahs and Tattines. The latter are mats made of a peculiar kind of grass, which are placed outside the doors and windows and kept wet. As the hot air blows through them, it becomes delightfully cool. Lady M. is most anxious that zenana work should be thoroughly established here, and has promised the use of a conveyance for our teachers as long as they are engaged in the work. One babu has consented to have a school opened in his house, and promises to pay two native teachers and to send gharees for the girls who will attend. God grant that this work may be begun, continued and ended in Him, and may He bless this effort for His glory.

#### ILLUSTRATION OF SCRIPTURE.

Any one living in this country can fully understand the beauty and force of scripture illustrations. The hot winds blow fearfully in Allahabad, so that when we go to our work it seems as if our faces would be blistered. All the natives that we meet cover up their heads and faces, to keep the wind from touching them. In one part of the road we go under a large arch of a railroad-bridge, constructed of stone, where we always find a crowd of natives resting under its shadow. You cannot imagine the instant relief it is as we pass under its shade. The feeling of rest and delicious refreshment that is implied in the words "He shall be as the shadow of a great rock in a weary land" must be experienced in a climate like this to be fully appreciated.

## FIRST ZENANA SCHOOL.

*May 1st.*—We have visited the babu's house and made acquaintance with his family whom we found very pleasant. The school is to be held in the lower part of his house, where the rooms are all clean and neat, the floors being covered with plaster which make them look like polished marble. As we have begun our school with six pupils, four of whom have already learned to read a little, I think we have made a very good commencement. Although this is small, it is a far better beginning than the one in Calcutta. May God give His blessing till the little one becomes a thousand. The babus here are holding public meetings and discussions on the subject of educating their women, and all agree that it ought to be done, and that immediately, but all are afraid to take the first step. I think we have put in the little end of the wedge, and God being our helper, we will continue to drive it deeper until the Upas tree of bigotry and superstition, which spreads its branches all over the land, shall be riven to a thousand pieces.

## LETTER FROM A NATIVE GENTLEMAN.

As you may like to see how the the babu at Allahabad feels towards us and our work, I will copy a note I received from him.

“ALLAHABAD, *May 11th*, 1868.

“Mademoiselle,—My wife begs to send two dress pieces, (one for yourself and the other for the young lady with you,) and shall feel extremely obliged if you will kindly accept them, however trivial, as presents from her, in grateful acknowledgments of the kindness and affection she and her group received from you both. My wife and daughter in returning their best love to you wish to be remembered to you. They will long for the day when you will again visit this station. Rendering my best thanks for your devotedness to the good cause of female emancipation,

“I remain yours truly,

“M. M.”

## GLIMPSE AT MIZAPORE.

*May 18th.*—We reached Calcutta a day or two since with thankful hearts, for travelling is terrible in this hot weather. As we

stopped at Mizapore, we visited the schools of the London Missionary Society, where three hundred boys and sixty girls are under instruction. A rich babu is building there a magnificent temple of stone, ornamented with carving, which will cost him over two lacs of rupees (a hundred thousand dollars). In one place they keep a stone pot of water, perforated with a few holes over the god's head, that the water may drip through to keep his head cool this hot weather. Poor people! how absurd are their ideas.

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## **R— and Villages near Calcutta.**

*Extracts from the Journal of MRS. NICHOLS.*

### THE TWO SISTERS.

I am very much interested in a "Bo" living in N—'s house, the wife of her young brother who is still at school, in Calcutta. She always seems to understand her scripture lessons so well, and when questioned gives such intelligent answers, that my sister when she first saw her, said she thought she must be a Christian. Her name signifies the gift of the god Mooka. To-day I passed such a happy hour conversing with N—and her sister in law, upon the way of salvation through Christ. N— seemed anxious to have part of Matthew 13th explained to her, for although she reads the Bible by herself she cannot always understand it. I think both of these pupils see the folly of Hindooism, and idolatry, and if the obstacles which surround them could be removed, they would become professed followers of Jesus.

### MOTHER'S MEETING.

*March 28th.*—We have attended a meeting this morning not exactly in connexion with zenana work, but still it is a field open for a great missionary effort. We have written of the Sabbath School we attend in a lane, which is in the midst of a large population of Portuguese and other mixed races, the lowest and

most degraded of the inhabitants of Calcutta. This is the first of a series of Mother's Meetings in which the women are to be taught to sew and are to have the privilege of buying at a low price the garments they make. About forty were present this morning, but some of them, quite old women, confessed they knew nothing about sewing, and now were not able to see to thread their needle. We shall try to combine instruction for the mind as well as for the fingers, for some even speak English very well.

#### SEED SOWN.

I met lately a tall and handsome widow of whom I had lost sight for some time, but in whose behalf I had asked the prayers of friends as one in whose mind the seed sown might have good effect. She seemed very anxious to have a Bible, and showed me a very old and torn Gospel of Luke, which she said had been given her years ago. I read and explained to her the parable of the Prodigal Son, to which she listened eagerly, and then proposed that I should give her the first catechism in Bengali, which she had seen, and thought she would be able to understand without help. I was much pleased with a favorite pupil, at R——, yesterday, who when she was reading the Testament, said, "All that you are teaching me now, my husband tells me when he is at home." Such things are very encouraging when we find we can work without opposition from the husbands.

#### IDEAS OF ATONEMENT.

*April 17th.*—One day at R——, a young girl was reading to me, when suddenly she got up and ran away. As I did not see who was approaching, I wondered what could be the reason of this conduct. Looking into her mother's room, I saw her changing her dress in a very hurried manner, and then come out to put cowries (small coin,) into the hand of an old brahmin, as an atonement for sin. On the same day, in another house, a very pretty young woman suddenly prostrated herself on the floor, and touched with her forehead the feet of an old woman, who had just entered and who wore quantities of beads around her neck.

On inquiry I found she was one who acted as a kind of mediator, coming to them and speaking about God. They asked if we had anything like that in our religion. I told them we had a mediator, but he is in heaven. One little Bo, said "Yes, I know his name, it is Jesus Christ."

## HOPEFUL SIGNS.

Miss Brittan and I attended such an interesting meeting, where a great number of native gentlemen were present, and after a lecture were invited to discuss the subject of female education. The lecturer said he was of opinion that Hindoo ladies must go into society before they can learn how to behave properly, just as when a father teaches his son to swim he takes him into the water. From this opinion a young Bengali ventured to dissent, as he thought his countrywomen must be educated before they left the seclusion of the zenana, as should they come out while uneducated, they would only be the laughing stock of others. One babu said that for women modesty and retirement were far more requisite than education, and that his opinion was that the zenana was the best place for Bengali females. On the other hand there were some who spoke in favor of public schools for girls, one saying he was the father of five daughters, all of whom he sent out to school. Several English gentlemen replied to these various opinions, saying, that learning merely reading, writing, and arithmetic and needlework, were only the first steps towards that platform from which education commences. As to modesty one said in the midst of great applause from his countrymen, that he could assure the natives of this country, that European gentlemen did not esteem this quality in women one whit less than Bengalis did, and from what little he had been enabled to see of Bengali young ladies, setting them side by side with English girls of the same age, he thought the latter decidedly had the advantage.

## IMPROVEMENT IN DRESS.

*May 8th.*—I visited a school which has lately been begun in B——B——, where many wealthy native gentlemen live,



and the scholars seemed all to belong, if I may so term it, to the aristocracy of Bengal. It was very interesting to me to compare them with my little scholars in I—— who belong to a very different class, the former nearly all wearing neat white jackets, having thrown off their sarees altogether. This seems a promise of better things to come, for, although I do not think it well for them to imitate western fashions too closely, yet I hope they will have a dress as suitable and becoming as that of the babus.

#### THE NEW CONVERT.

I told Aupoorbo that there was one duty she ought daily to perform, which was to pray for those who are still shut up, as it were in prison. She seemed to feel deeply for them, and to realize the extent of their privations. She must feel how greatly she has been blessed above others, in having been permitted to enjoy so many more privileges than they. She told me their native minister had just been to examine her, and that he seemed satisfied with the answers she gave, and told her when she was a little stronger she might be baptized. I feel quite sure there are very many women, who if they had the same opportunity would come out at once, but by some means the Lord will bring out His own though they may long lie hidden. I brought Aupoorbo and her companion home with me last week to see and speak a few words with poor Miss Norris. They seemed deeply impressed at her lying so calmly, hourly expecting to be called away, and I think they will not soon forget the conversation they had with her.

#### MOTHERS' HEARTS.

I was glad to have an opportunity of speaking yesterday to a large party of women, who had been invited to a house I visited. Some of them were from country places, where they seldom see Europeans, but as soon as I was seated, they all came and sat down around me. I told them I supposed when they were conversing among themselves, their principal topic was rupees. They said it was. "Do you not consider" I asked "that, of all

the blessings and gifts you receive, money is the first and best of all?" They answered they did, and asked if I was not of the same opinion. "Certainly not" I replied "for there is something far more valuable than all the rupees in the world." "Oh!" said one woman "you are speaking of religion." They listened then most attentively while I talked to them of it. I always find when speaking of the love of God, that to illustrate it by saying how much a mother loves her child, and how she would sacrifice everything for its welfare, is a method which always goes home most forcibly to their hearts and understanding.

#### A GOOD STIMULUS.

In another house, where I last time gave a very pretty little box with a picture upon it, to a girl who repeated the whole of the 7th Chap. of Matthew, I found that all who could read were most anxious to have that Gospel that they too might commit a chapter to memory and get a box. I think a little stimulus is a good thing, and now and then helps wonderfully.

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### Calcutta.

#### *Extracts of letters from MISS CADDY.*

#### ASSUMED INDIFFERENCE.

The longer I am engaged in zenana work, the more I love it. I have a very dear pupil who has been learning about a month. When first I saw her, she was not very attractive, as she was very shy and reserved. Just before leaving I thought I would speak to her a little about God as the Creator of the world. I longed to speak of Jesus, and of His great work of redemption, but I have found we must introduce this subject gradually. As I was talking I accidentally mentioned the name of Jesus, and was thankful I did, for she took it up immediately and said: "Who is Jesus Christ?" This was the first sign of interest she showed. With what joy did I tell her of our precious, loving Jesus, about

whom she asked several thoughtful questions. She is progressing nicely now, and is reading the New Testament with me. May I ask your prayers for her, that God will bless it to her soul. None of us know how great the work among these poor women is; many who we imagine are indifferent to Christianity think more of it than we know. The veil of indifference is often assumed before their companions. In another pupil whom I always thought indifferent, I was glad to be mistaken. Although four learn in her house, only this woman and a child were able to attend to their lessons on this day. After the child had finished, the woman turned her out of the room, barred the door, and then came and sat down by me. She spoke long and bitterly of the way Bengali women were shut up in their zenana homes. I tried to turn her thoughts to the many mansions prepared in heaven for God's children, and to the precious love of Jesus, and read portions of the New Testament to her. She seems a great deal comforted, for I think she does believe in Jesus in her heart. It is not always we meet with such cases, but it is good for us, perhaps, that we do not, for it makes us feel that it is God's work and we must trust it to Him.

#### LITTLE SCHOOL.

I am very fond and proud of my little school at N—which was begun two months ago. We have lately been teaching them to sing and you cannot imagine how pleased they are. It is very sweet to hear them sing of that "Happy Land" towards which we hope by God's blessing to guide them. To be sure there is not much music in the voices, but then the bright looks and happy faces more than make up for that. Some of them have a habit of clasping their hands while singing, as children do while praying and it really does one's heart good to see them so devotional. We took a lady to see this school a few days ago but unfortunately had sent word to the children that she was coming. The consequence was, that when we went there, the little things were loaded with jewelry, and, as a matter of course, they were as inattentive as possible; each one was so

engrossed with the others' finery, we could hardly get them to answer any questions.

#### RESPONSIBILITY IN TEACHING.

In a favorite zenana I have eight scholars, who always greet me with such bright smiles and hearty shake of the hand, that I know they love me. They are so quick and intelligent, it is quite a pleasure to teach there, although I feel it is a great responsibility. One day the old father came in to thank me for the interest I had taken in his daughters. I saw him look very suspiciously at my Bible, so I took it up and said to him, "Well babu, I suppose you know I teach this here, for I am a missionary?" "Oh!" he answered "you are perfectly at liberty to do so. I myself do not believe in Hinduism, but I do not believe in Christianity, still I think each one should have a free choice. If any of my girls see the truth of Christianity, they may become Christians; I have no objections." You can imagine how delighted I was to hear him say this, and how great I felt the responsibility of being privileged to teach in this house.

*June 4th, 1868.*—You will be interested to hear of one dear pupil who has just begun to read with me. She is so childlike, loving and trusting. I had visited her but once, when I unexpectedly left for Allahabad, and had not time to tell my scholars of my intentions. When I returned and visited this woman, I found her in great distress lest I should never return. She told me, in a simple childlike manner, that the day she expected me, she had swept the room, spread a clean mat and as she has no chairs had borrowed one. She then sat down very close to me, as if she were afraid I would leave her then, and pleaded so tenderly "You will not go away again, will you, you will tell me before you go? I thought you would never come back again." After I had reassured her, she looked quite contented and happy. Some time after I learned that her husband was angry because I had been speaking of Jesus; this made me very sorry until I heard that the woman liked to hear of Him, at which I felt hopeful. After lessons were over I asked about this, when she im-

mediately turned to the native teacher and said, "Why did you tell the lady, I did not want her to know." She added, "It is not my husbaud who dislikes it, it is the neighbors; they shame me and tell me I am becoming a Christian, they say it is wicked to have Jesus spoken of. This woman has a little boy whom she dotes upon, and whom she was fondling at that minute. I said to her "If the neighbors told you to throw your little boy out of the window, would you do it?" "Of course not," she answered, "that is quite a different thing." "But," I said, "the other subject is of much greater importance. Now you must not mind what people say, you must judge for yourself." Her face lighted up as she asked, "Then I may hear of Jesus Christ?" and as she sat down at my feet and looked so trustingly in my face she added, "Now tell me of Him." Is not this cheering? It encourages me so much in my work.

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### **Sketch of the last Illness and Death of Miss Norris.**

*Extracts of letters from Miss BRITTAN.*

*March 24th.*—We have dispatched to you the sad news of our dear Miss Norris, for very dear indeed has she become the past few days. After the physicians had decided on the fatal nature of her disease, I told her she might live many months, and might die any hour. She looked at me steadily for an instant, and said, "Is it so? Well, no matter, I shall reach one Home." She then spoke most fervently of her loving Saviour's tender care of her all her life, and that she could trust Him to the last. A few moments after, she said, "It seems such a strange providence that I should be permitted to come here and be such an expense to the Society; but the silver and the gold are the Lord's, and He can restore it to their treasury."

I am sure God had a work for her to do, or He never would have permitted her to come here. She spoke so beautifully to the physicians that they were both completely touched. We have many friends, and her case has been so sudden a blow that we have visitors all day long. She wishes to see and talk with

them all ; and oh ! what a noble confession she makes. It is Christ the Saviour, the sinner's friend ; Christ all in all. If any who come to see her are not God's children, her earnest appeals to them are most affecting. I do not think any one has left her room with a dry eye. She said to one of our missionaries to-day, "Oh, do not let a light thing separate you from your work," and then spoke most earnestly of it. We have prayers near her room, and sang to-night, as she wished : "How firm a foundation."

Yesterday the physician said to me, "If she has not a work to do among the heathen, she has a work to do among us. I feel it does me good to go into her room, and so it will every one to enter there." His kindness has been unparalleled, but when I thank him, he says, it is his pleasure to do anything for us. God has been so good in raising up such true and valuable friends since we have been in India. Several clergymen, both Baptist and Episcopalian, have visited Miss Norris, and prayed with her. Just now I was standing beside her ; she had been lying for a long time as if asleep, when she said, "Oh, my Father is very good ! I feel as if there were two so gently leading me to the river's brink—my Father and my Saviour." "Yea, though I walk," etc. After a moment I said, "My dear here are two letters for you from home," (she had been anxiously looking for the mail). "Well," she replied, "just lay them on my lips, and then put them away to send home, and do not speak of them again." God is leading her tenderly. To-night she said to me, "So nearly home, my cup of joy is brimming over." She then repeated, "Jesus can make a dying bed," and added, "Dear Miss Brittan, I hope you may experience that."

*April 13.* Three o'clock. She is in heaven. She has just breathed her last most peacefully. How glorious the exchange.

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Mrs. Nichols writes : Her resignation is beautiful, and her chief desire now seems to be to employ the little time that remains for her in pleading the cause of her Lord and Master with all those around her. She seems to wish to speak with all whom

she has known here in Calcutta, and every one seems struck with her calm, resigned spirit, while all must wish, when their summons comes, that they may be as prepared. It seems a great mystery that one so full of energy and zeal should be called away from the work, when apparently she was so much wanted in it; she seemed, when strong enough, to enter into it with so much zeal. One evening when she was feeling a little better, she said she would dress some dolls, as that would be aiding us, and set most vigorously to work. Since she has been confined to bed, she said to me, "You all seem to me to come home bringing your sheaves with you, and I do nothing but lie here." At another time she said, "I want you to write home, and tell them how happy I am here, how kind and merciful God is to me, leading me through green pastures, and supplying *all* my need."

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*Extracts of letters from MISS CADDY.*

You have heard from Miss Brittan the particulars of dear Miss Norris' illness. She is suffering severely, but is so patient; it is sweet to see the implicit trust she has in God as her Father. She has had her work among us, and among the zenana women of Calcutta too. A few of them have been to see her, and have been much struck at her calmness and fearlessness of death. She has spoken strongly and fervently to them about their eternal welfare, and they have been deeply impressed. On such occasions I have had the privilege of interpreting for her. Twice Miss Norris visited with me one of my favorite women, and took a great fancy to her. When I was going there again, I said, "Miss Norris dear, I am going to see your favorite; shall I take her any message from you?" "Oh, yes," she said, "tell her I am going home, and am not afraid of death, because Jesus has washed away all my sins in His blood." I repeated this to my pupil, and spoke earnestly to her about it. She was deeply impressed, and often as I spoke of Miss Norris' sufferings, the tears would come to her eyes. As I rose to go, I said, "What shall I tell Miss



Norris from you?" She replied, "Tell her she is going to a happy, sinless land, and I am left in this world of sin; ask her *who* is to save me from this sin?" My heart was burning to tell her, as I had often done before, of Jesus, the Life, the Truth and the Way; but just then I thought that perhaps it might have more weight if Miss Norris replied to her.

On my return home, in repeating the conversation to Miss Norris, she seemed so happy, and begged me to tell the woman that, through Jesus only the sinner could die happy, and to urge her to believe in Him, for if she did not, she could not be freed from sin. When I left her room, she called after me; "Mind you tell her it is only through Jesus." How gladly did I do this in my next visit. Her newly married daughter, a child of ten years, was with her; while I was speaking she turned to the child, and said, "Do you hear what this lady says? that is all true; and now, when you have children, it is my wish that you bring them up as Christians." Poor woman, she did not think how impossible it is for a heathen mother to do this. Often she asks me if she will be saved simply by believing in Jesus in her heart.

I speak to all my scholars of Miss Norris, and it does strike them as something very wonderful that she is not afraid to die. Sometimes I speak of her but to one, and when I go again, the whole household crowd around me, all asking, "Does she yet suffer much pain, and is she not yet afraid to die?" They are all quite astonished when I tell them she is not.

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*Extract of a letter from Miss I. PILCHER.*

Miss Norris died on Easter Monday, and almost at the same time our Saviour did. I love to think of her rising when he did. Through all her illness we never heard one murmur at being away from all her friends when she came to die. When she left us, she gave us such a sweet look of rest, as if to tell us where

she had gone. I envied her happiness at being so far from trouble and sorrow, and with the dear Lord. It seems very wonderful that she should have been allowed to come here "only to die;" but God had some wise purpose which we cannot yet see, and she did her work on her dying bed. She asked to see the captain of a vessel here, a kind-hearted man, but reckless about religion. He was greatly touched with her strong love and faith in Jesus and her fearlessness of death, as was every one who came to the house. We laid her to rest in a very pleasant Baptist cemetery, amid the sweet flowers and the singing birds. Every time we visit her grave, we place flowers upon it.

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## BURMAH.

*Extracts of letters from MISS HIGBY.*

RANGOON, *May 18th, 1868.*

The "John Bunyan" arrived in Rangoon, May 11th, and we received a most cordial greeting from the dear Christian friends here, which has made us very happy. As we were expected, even before we anchored, two boats filled with friends came out to greet us, and take us immediately to their homes. We had the great joy and comfort on Sabbath, of seeing four of our sailors baptized, feeling a good assurance that they are truly converted. One of them is going home to study, and hopes to devote himself to the ministry. We trust that they all may be kept from evil, and do much good. Last night we went on board the ship to say good by, for Capt. Nichols left nothing undone that could add to our comfort.

There is a most attractive field opening before us in educating the Karen girls. This beautiful land needs but the Gospel to reach its perishing multitudes, and to raise them from their ignorance and superstition. One evening we visited the golden pagoda, "Shway Dagong," and had it not been for the sad thoughts of the deluded worshippers at its many shrines, it would have been a pleasure excursion. The view from the high

platform on which the pagoda and idol houses are standing, is one of great beauty and interest. Rangoon with its pagodas, its churches, its lakes and rivers, its islands, groves, and the stately ships in its harbor, lay before us in the magical light of sun-set, like a picture set with silver and emerald. Above us the little pagoda bells were tinkling in the breeze, and immediately below us lay the English pleasure gardens, where the regimental band were playing national airs. All around us were the gods of the Burmans in marble, alabaster, bronze, and the largest in brick and mortar. Some of those in alabaster and bronze, showed skill, and were a manifest improvement upon their early efforts. I came away with a heavy heart and a more earnest desire to hasten the day when I can speak to some of these people of our Saviour's love. May we soon learn the language and make ourselves useful.

BASSEIN, *June 8, 1868.*

We had a trip of six days from Rangoon in a native boat, and I found it by far the most tiresome part of my journey. Since we reached Bassain I have been studying the language with Mee Koa, the man who taught Mr. and Mrs. Van Meter twenty years ago, and who is a most thorough teacher. The house is thronged constantly with Karens who come from the jungle to see the new teachers, and as Mrs. Van Meter has been away so long, she will have no rest until she has spoken to all the Christian Karens in the district. We have to send them away while we eat and sleep. This morning they met in the verandah, for a prayer-meeting, and their hymns woke me before five o'clock. Yesterday afternoon we attended the communion of the church, where the services were conducted in four languages, English, Burmese, Pwo, and Sgau Karen.

The dear Saviour has led me tenderly beside still waters, and in the green pastures, and feeling the sweet assurance of His love, my way thus far has been plain and untroubled.

## REPORTS FROM BIBLE-READERS.

## Jaffna, Ceylon.

*Report of SARAH A. WHITE, Superintended by Miss AGNEW,  
and supported by the S. S. of the 2nd Pres. Ch., Cin., O.*

	Families.		Persons.			Families.		Persons.	
	Visited	2	Saw	12.		Visited	1.	Saw	17
June 3d, 1867.					July 1st,				
" 4th,	"	2	"	10	" 2d,	"	3	"	13
" 7th,	"	3	"	14	" 3d,	"	2	"	13
" 10th,	"	2	"	11	" 4th,	"	2	"	13
" 11th,	"	4	"	13	" 5th,	"	3	"	13
" 12th,	"	3	"	14	" 8th,	"	4	"	14
" 13th,	"	3	"	14	" 10th,	"	2	"	13
" 14th,	"	2	"	11	" 11th,	"	3	"	11
" 18th,	"	3	"	15	" 12th,	"	2	"	6
" 19th,	"	3	"	5	" 15th,	"	3	"	13
" 21st,	"	4	"	11	" 16th,	"	2	"	11
" 24th,	"	3	"	15	" 19th,	"	4	"	13
" 28th,	"	2	"	13	" 30th,	"	2	"	8

## EXTRACTS FROM THE JOURNAL.

*June 3d.*—Read the parable of the Rich Man and Lazarus, the the Sermon on the Mount, and stories from the *Children's Friend*. All paid attention.

*June 4th.*—When I read and explained the raising of Lazarus from the dead by our Saviour, a man present said, "I want to ask a question and hope you will not be displeased. How can He whose birth and death are similar to ours save souls from eternal hell?" In reply I told him about the entrance of sin into the world, of the promise of a Saviour, and then the details of the birth, sufferings, and death of Christ. The man admitted all I said might be true.

*June 13th.*—When I read and explained about the Prodigal Son, a woman asked, "Who sees or knows anything about the next world?" I told her God had revealed it to us in His Holy Book, and that we were accountable beings whom God who made us would call to account for our conduct in this life.

*June 24th.*—Two persons who were present at my reading, had recently returned from a tour to a sacred place. I took the op-

portunity to speak particularly of Christ, as the only way for a sinner to be saved.

*July 8th.*—Read about the forgiveness of sins, and the justification by faith. A woman asked, "Can we not go to Heaven, unless we conduct ourselves according to your Bible? There are four ways leading to one country, are there not the same variety of ways to get to heaven." I said, "It is not proper to comfort yourselves by such a vain belief. Christ is the only way leading to heaven, the only Saviour who made atonement for poor sinners."

*July 12th.*—When I read a tract called, "Coming to Christ," one of the women appeared deeply impressed, and remarked, "It is far better to worship only one God, than to run to and fro worshipping many; but we hold to the religion of our ancestors." I asked her, "Is it reasonable or right that a child should steal because its father was a robber? It is our duty to serve the only living and true God, who is everywhere present, and knows every thing." She assented to what I said.

*July 15th.*—On reading about the folly of idolatry, one present remarked, "We do not worship idols, our worship goes to God." I refuted this.

*July 17th.*—After the Bible, I read the biography of Isabella Graham, a valued Christian woman. All listened attentively, and were surprised to learn of her meek submission to the will of God when suffering so much, and of the joy she expressed in the prospect of going to heaven.

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## Dehra, India.

*Extracts from the Journal of MARGARET and JULIA, under the Superintendence of Miss BEATTY, and supported by friends in Trenton and Flemington, N. J.*

Miss Beatty writes :

During the hot weather, the cholera raged very severely in Dehra, and indeed throughout all this north-western part of

India. It originated in the exposures and excesses of the pilgrims at Hardwur, and was carried by them to their homes. Supposing our friends in America would be interested in learning how the people act under such afflictions, Margaret has written out some incidents that came under the observation of the Bible-women as they went their rounds.

"Among the favorite gods of the Hindoos is one called Mátá, whose other name is Khulka, that is the god of the cholera, and the women are its greatest worshippers. In these days, many women gather together, beat on their drums, sing songs in honor of Mata, and ask alms at every house. If members of their family are well, they say it is because they have worshipped the goddess, but if one dies they call her vile names, and are greatly displeased. And yet, if another should become ill, they forget all this, and resort to the usual acts of worship, hoping at this time she will be more propitious. Some fancy the goddess is dancing upon their own heads, and then they pretend to be inspired, and begin to dance in the streets; other people resort to them to find out the wishes of the goddess, and ask, "Why is she angry with us." These women answer, "Because you have not done pooja heartily, and have not offered gifts rich enough." Then the people with a great noise entreat her favor, and offer more valuable gifts.

In Dehra many worship Mátá, but in another way. They gathered large sums of money and bought a buffalo, seven goats, a cock and a pig. The women cooked cakes in oil, and then filling a basket with grain and flour, all went to a plain. Among them were four women upon whose heads the goddess was said to be playing. Their eyes were red, their tongues hung out, and, dancing about they struck their heads against the buffalo and sang, while beating fiercely upon the drums. When they reached the plain, they threw the grain and flour on the ground, and sacrificed the animals in honor of Mátá. The smaller animals they slew, while pretending to play with them, but in killing the buffalo they used great cruelty. Flour-

ishing their weapons with loud shouts, they called upon the goddess and praised her power, and then struck the poor animal. At this signal, the women pretending to be possessed bit it with their teeth, and when the victim tried to run, they all run after it, beating it till it bled all over and fell down ready to die. Then they watched to see which way the buffalo turned its head in dying, for in that direction they fancied the cholera would go. These offerings finished, the people thought now the cholera will depart from us, and none who have given price towards it will die. But this thought of theirs was vain, for many died, and when questioned said, "It was only those who did not offer in sincerity that died." During this time the worshippers of the goddess, who had the cholera, refused to take medicine lest the goddess should be displeased.

There is a sect of Hindoos called Bhugat who do not eat meat, fish, or drink wine. A man of this sect who had cholera, was offered wine, but he said "I am willing to die, but I will not give up the customs of my religion" and at last he died. If these people have such strong confidence in these things, then how much ought Christians to have faith in the true Helper of the helpless, who is ready to support us in times of weakness.

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### Harpoot.

Mrs. W. W. Patton, of Chicago, Ill., who is at the head of the Mission Band, "Hearts and Hands" has sent us the following account from the pen of Mrs. Wheeler of the Bible Reader, Kohar, to whom they have devoted their contributions.

"I will introduce to you our 'jewel' for this is the meaning of Kohar when translated into English. About ten years ago, in the wretched village of Shepik lived a family of twenty souls. You will think they needed a large house for such a family. Let us make them a call. We are ushered into the guest room, large, but dark, bare and dirty. Here are father, mother, uncle, aunt, sisters,



brothers and cousins.—a real patriarchal family. Among this number you will find a little hump-backed girl of fourteen. She is attracted to you, and you cannot help being interested in her bright eye and pretty face. You are told that she was injured in childhood, which caused her deformity. Her body is weak, but in some way she has learned to read, an unheard of thing in this land. Her mind is awake and her ears open to catch every new thing. The missionary has come to Arabkir, a city about six miles from Kolar's village. Gossip soon brings the news and the whole village is astir, and asks in dismay, "Whereunto this new thing will grow?"

Kohar begins to seek this new light. She watches an opportunity and starts for the city, but her mother and priest have long been watching what seemed the development of heresy in this child, and hurry to bring her back, leading, or dragging her by her hair. She is a prisoner in her own home, but she prays that God will show her the way and give her the light. After some months her friends conclude she will never be worth much to them, and will never be married, perhaps always be a burden to them. So they permit her to go to the new religionists. With joy she hies to the city, and with a few months' instruction is able to teach. She has heard of the Harpoot Female Boarding School, and asks the missionary if she may not go. "We cannot spare you, Kohar," was the reply. She went to her teaching, but the missionary soon saw that she was sad; he calls her and says, "Be faithful in your school, and next year you may go to Harpoot."

After two years' instruction, we placed her at the head of our native department in the school, in which place she has shone brighter and brighter. We call her "our polished jewel." I often think of Moses, when I gaze upon her face brightening up with holy joy. She is a beautiful example of a living Christian shedding a heavenly radiance upon all who come within her influence. In her benevolence she is self-forgetting. At one time I knew her to give one-fourth of her year's salary for one object, and she did not forget others. She has a share in every good work known to

her. She remembers her parents in their old age. She aided in building a church in her native village. Because she loves home, she does not forget foreign missions, but is a shareholder in the ship "Morning Star" far away on the Pacific.

It is now vacation. Do you wish to know what Kohar is doing? Going from village to village like her master, doing good. She needs a warm outside garment, but in her benevolence she has forgotten her own needs. Look at the joy and gratitude that light up her face, as she puts on a calico dressing gown which a missionary lady has brought from her husband's wardrobe. She does not say it is too large, or unfashionable, but gladly receives it from the Master, to wear in His service. Wherever she goes, hundreds of women gather around her to learn about Jesus, of whom she loves to tell them in her own simple way. Have I not written enough to make you all love the little hump-back, and feel that she is one of the Saviour's jewels?

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## CHINA.

*Extract of a letter from MRS. ELLIOT THOMSON, who superintends two Bible-readers, one supported by PHILADELPHIA BRANCH, and one IN MEMORIAM of Capt. ROBERT TOWNSEND, U. S. N.*

SHANGHAI, July 14th, 1868.

The Bible-readers are both well. The most of their work now is reading and talking with the women who come to our Dispensary for medicines three times a week. About one hundred and fifty women come each day to be healed of their bodily diseases, and we take this occasion to dispense the word of life to them. We consider this one of the most efficient means we have ever used for doing good to the women of this neighborhood.

We have decided to use the money appropriated to the little girl, for the orphan child of one of my former pupils. He was a Christian, and died of consumption some months ago; the mother is learning the doctrine of Jesus from one of our Bible-readers

who gives her regular instruction. The little girl, now five years old, was baptized last year by the name of YAN-YUNG. I hope she will prove to have been a good choice, and that those who support her will remember her in their prayers.

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## Ningpo.

*Extract of a private letter from Mrs. LORD.*

NINGPO, April 16, 1868.

It is very pleasant in this far off land to have the assurance that we are not forgotten by dear Christian friends at home. I should like you to know something about our work here, that we might have still more of your sympathy and prayers. We need help very much for our schools, out-stations, and native assistants. I have a school for orphan girls which I opened in June, 1860, with little faith and much anxiety about the means of supporting these destitute children. But the work has been prospered from year to year, twelve of the girls having embraced Christianity and others are desiring to do the same. We lost some by death during the first and second years, some have been married to Christian men, and now we number thirty-one pupils. I think as these girls are married and remove to distant places, we might make them of great use in day-schools, the chief object of which should be to teach the word of God, in the Romanized colloquial. Not only would good be done to the children taught, but the influence of our Christian girls would be much extended.

This school has thus far been chiefly supported by a few friends in England, but I have to use the greatest economy in providing food and clothing and have had to refuse several poor children admittance. It is very painful to have to send so many away and thus leave them destitute not only of the necessities of this life but also of the knowledge of Eternal Life. We have a large school-house and could give comfortable accommodation to fifty girls. I would ask your society if they will help us to do this and relieve us in some measure of the constant anxiety as to ways and means.

We have several women in our church that would be happy to be employed as Bible-readers, and with the help of God they might be made a great blessing to their fellow countrywomen. I have for several years employed three women who have done much good, so that I long to be able to send forth others for districts still unvisited by Gospel messengers. The harvest is so great that it seems a pity we have not the means of employing laborers in this blessed work.

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### Communications from the Philadelphia Branch.

MISS HASWELL'S SCHOOL FOR BURMESE GIRLS AT MAULMAIN.

The following interesting information concerning this School has been obtained from Mrs. Haswell, wife of Rev. J. M. Haswell; these devoted missionaries have been in the service of the Baptist Board of Missions in Burmah since 1835; they are now in America for a short time.

*Letter from MRS. HASWELL, to MRS. HALE, President of PHILADELPHIA BRANCH.*

In answer to your question, "What were the circumstances that led your daughter, Miss Haswell, to open this "boarding-school for Burmese girls," I answer, first, the universal lack in Burmah of education of women, the popular opinion being, that women are inferior to men in intellect, and cannot be expected therefore to know much, and that their duties do not require them to be taught even to read. So inferior are they considered that a woman in worship may kneel only at a distance from a pagoda, and may never set her foot inside a monastery, though she be a priest's mother, bearing him food: and if the mother or sister of a priest be in the water in danger of drowning, he may reach a pole to her, or throw her the end of a rope, but to save her life, he may not extend to her his hand. So great a sin is it deemed for a woman to go inside an idol temple that an earth-

quake which occurred some years ago in Burmah, was attributed to such a circumstance. As a consequence, the women of Burmah, though naturally capable, are more superstitious, less likely to be impressed with the truth than the other sex, and on the conversion of the husband to Christianity, the wife has often shown herself to be a bitter persecutor.

Another thing, growing out of the popular prejudices against the education of women, is the great obstacles in the way of making day schools efficient for accomplishing for girls what is necessary. It is impossible to secure regular attendance, from the constant demands made upon girls for their services at home—the most frivolous excuse being deemed sufficient reason for keeping a girl at home, or taking her away after she has come. These are some of the circumstances that make it desirable and important to have at least one boarding-school for girls. It has been found that gratuitous board (and in case of orphans, clothing also,) will induce parents to place their daughters under instruction without restriction in a boarding-school.

The object in this school is to elevate and christianize Burmese women, by giving them education in the common branches and daily instruction in the Bible, with whatever will tend to make them intelligent, virtuous, cleanly, industrious wives, mothers or teachers. Our daughter receives from the Baptist Board of Missions her own support and the use of buildings. For the support of pupils she receives nothing from them. To sustain the school in its present state of efficiency, she must receive from America \$400 in gold a year. At present fourteen of her pupils are provided for, but from only a portion of these has she received the promise of funds for the three or four years course.

*Extracts of letters from Miss HASWELL to her mother; now in this country, dated Maulmain, June, 1868.*

God has so dealt with and for me that to doubt his watchful care and love for the future would be very wrong.

It is eight months since I commenced this school, in a hired house, without funds, except what I could myself provide by teaching music. Soon, however, funds began to come in for the school. In January my own support was kindly provided for by the Am. Baptist Miss. Union, and soon after I was allowed to occupy these dear old premises. It is true I have often been in doubt as to how I was to meet the expenses of the month, but help has come from the Woman's Union Missionary Society in America and from friends here, so opportunely as to fill my heart with wonder, praise and thankfulness.

Then look at what is best of all, the conversion of some of the dear children committed to my care. Oh! if these children may only be converted soon after coming here and spend the years they are with me in growing in grace, and in the knowledge of the Lord, my highest wish and aim will be accomplished. Has not my undertaking prospered beyond your expectations?

Please thank the kind friends in Philadelphia for sending me that box of working material, patterns, etc., I trust it will reach me safely. Worsted, canvass, knitting and crochet cotton, and patterns, are so very expensive here, I cannot buy them much for the school; yet I must provide employment for the girls.

CALCUTTA.

*Extract from Miss BRITTAN's letter, July 20th, 1868, to  
Miss SCULL.*

"I believe this work to the women of India, is one of the greatest missionary enterprises now in the world, and one likely to be productive of the greatest fruit; this, the missionaries of all denominations will tell you, and I am so truly thankful that the women of our own land are waking up to the glorious privilege that is theirs. We have a great work to do here, but yours is none the less at home; for of what use would the brave soldiers be in the field if not provided with arms and ammunition. May God bless you in your efforts to aid in this great work."

## WOMAN'S UNION MISSION AT HOME AND ABROAD.

(Mrs Fullerton, widow of the late Rev. Richard S. Fullerton, of the Presb. Missions, in North India, returned to Philadelphia, after the decease of her husband, and is now earnest in her zeal to promote the cause of our Mission, as the following interesting letter will show.)

"MY DEAR MRS. HALE.—I have pleasure in sending you \$25 from the young ladies of Cooper Seminary, Dayton, Ohio. I trust this may prove to be the 'first fruits' of a rich harvest from the West, where the Woman's Union Missionary Society has, until recently, been but little known; certainly, it only needs to be known—its objects and its aims—to gain an entrance to the hearts of all who are interested in the missionary work, and especially the work now in progress among the women of heathen lands.

"The plan of sending out Bible-women, commends itself to all who know anything of the difficulties in the way of missionary labor among the women of most heathen countries. I saw it commenced in Dehra, in 1864, when Margaret—now under the superintendence of Miss Beatty—entered upon the work with fear and trembling. It was something entirely new in that part of the country, and she was afraid of ill-treatment or that she should be refused admittance to the houses of the villagers. But the very first day's labor gave her confidence, and she soon had as many places as she could visit, with attentive and wondering listeners, as she read and explained the Bible to them. Now both Margaret and Julia are well known and respected in many of the villages about Dehra. In a letter which I recently received from Miss Beatty, she says: 'I have been greatly interested in the conversations of Margaret and Julia with the women devotees, whom they occasionally meet. They seem so sincere and earnest in following the teachings of their Goooroos, that I have hoped if they could only be made acquainted with the perfectly pure and lovely character of our Lord, before being prejudiced by being told that there was nothing good in them or their



teachers; if they could be induced to read the Gospels, they might readily be persuaded to take Jesus of Nazareth as their Goo-roo, and learning to love Him, they would be more ready to listen to the system of salvation.' Miss Beatty has herself more than fifty women and girls, now connected with her school and family, while quite a number of her pupils have gone out to homes of their own. Who can estimate the influence of such a Christian family in a heathen community? Would that there were many more such, and under the same training."

We hope and trust that the wives of returned missionaries, as well as the widows of those devoted men who have died on the mission field, will thus aid, as Mrs. Fullerton has so efficiently done, the sacred cause of the Woman's Union Mission abroad and at home.

SARAH J. HALE.

*President of the Philadelphia Branch.*

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## HOME DEPARTMENT.

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### Sketch of Our Work by a Traveller.

UNDER date of May 21st, our missionaries write: "The correspondent of the *Boston Journal*, with his wife, has been entertained at our 'American Home,' for a few days. We enjoyed their visit as much as I trust they were interested in our zenana work. Undoubtedly you will see some mention of it in the *Boston Weekly Journal*."

As a sketch of this visit has been published and copied in many leading Journals, we doubt not an extract of it will be of especial interest to the readers of the "Missionary Link."

### THE HINDOO WOMEN—EDUCATIONAL AND CHRISTIANIZING WORK AMONG THEM.

THERE are three organizations in England which have the education of the women of India for their special object, but neither of these is doing so great a work as the American Woman's Union Mission, which was organized in 1861. I am confident the women of America who have engaged in this work will be glad to know what success has attended their efforts under the energetic administration of Miss Brittan, who has the management of affairs in this city.

Mothers make a nation, and in a nation where filial affection is one of the cardinal virtues, the apothegm is of mighty import, and may be turned to great account. The Hindoos are an affectionate race, and the children show great respect for their parents. But these women can only be reached by their own sex. Caste is in the way. Caste will not permit a woman to show her face to any man other than her husband.

Two years ago, Dr. Valentine, physician and missionary of the Scotch Free Church, was travelling through the territory of the Rajah of Jeypore, one of the up-country provinces; the Ra-

jah's wife being sick he sent for the doctor, but the fair patient would only permit him to see the tip of her tongue through a hole in a screen, and to put his fingers on her pulse! The woman would have preferred death rather than that he should have seen her face. But she got well under the doctor's treatment, and the Rajah was so grateful that he would not hear of the doctor's going away; offered him \$3,000 a year if he would stay in his territory; told him that he might preach the Gospel where and when he pleased—conditions which were accepted.

The operations of the American Woman's Union Mission in Calcutta have been attended with great success; it now has eleven ladies employed, who, besides their direct labors, have the direction of thirty-five native teachers, who have about eight hundred women of the highest classes under instruction. They do not go to every house, but five or six women of a neighborhood meet in the house of one of the Babus, and receive instruction in work and in reading—some in English and all in Bengali.

I was fortunate enough to meet Miss Brittan at Allahabad. She was for some years in Africa; then gave her strength and energy in one of the great hospitals during the war, and now is here managing this work. Arriving at Calcutta with her, driving up one of the streets of the city through the native quarter, we reached the mission home, where ten of the teachers reside—a large stucco building, which has seen its best days, but which serves for a comfortable home.

In one of the lower rooms you see a dozen or more native women—Christians—receiving instruction; some studying the large maps on the walls, others with slates—all learning to do plain sewing. They are preparing to be teachers, and soon will be in the Babus' houses. The women gone, a class of girls come in. At one hour of the day you may talk with a pundit, who is an outcast from society, because he has accepted Christianity. His wife has been taken away by her friends. He cannot enter the houses of his old friends; every door is shut against him—every face averted—no hand to give him welcome. He is mor-

ally a leper—unclean in the sight of those who once were most dear. His wife was five years old when she became his bride. She is now thirteen and he is nearly twenty. The marriage was planned as all Hindoo marriages are, by the parents, and the parties had no choice but to obey. Multitudes of Hindoos have forsaken their idols, but so long as they do not accept any other religion caste does not degrade them. This young man has determined to go and see his wife; he believes that she is not averse to living with him, but that she is kept by her parents. If such be the case, he intends to test the matter in the courts, to see whether the arm of the law is not strong enough to break down the power of caste. He believes that the time is come when the stone should be taken out of the other end of the meal bag.

After breakfast all hands start out for their day's work. They have a welcome everywhere, and in many instances the Babus request that their wives may read the Bible.

Entering the house where the women assemble, the only chair of the apartment is given to the teacher. Her class sit at her feet—children in every sense of the term—immeasurably behind the lowest class in a girls' grammar school of your city. Their great and chief desire is to learn embroidery, but the rule is imperative that they must first learn the alphabet and then easy reading, then plain sewing, so going on step by step. Some give up, discouraged, in three weeks, but most persevere, till able to read fluently in their own language. So from house to house these indefatigable teachers go—the mercury at 90 degrees—energy oozing from every pore. Theirs is a great work, worthy to be ranked with that of Dr. Hamlin's at Constantinople, and that by the missionaries at Beyrout. Raise the women of India and you lift 200,000,000 from gross idolatry. This is a mighty moral lever, with results immeasurable in the future. It was the mothers of America who fought the late war through to its glorious end. They sustained the army by their labor, their sympathy, their heroic devotion. It is the mothers of India who

keep the idols on their pedestals. For 2,500 years the Brahmins have had it all their own way. They have kept the land in darkness, filled it with gloom; but these women of the United States and England have got into the *Zenanas*, and the Brahmin's days are numbered. Their work commends itself to the women of America. It is one of the great enterprises of the day, which is productive of immediate results.—*Calcutta Correspondence of the Boston Journal.*

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## MISSION BAND DEPARTMENT.

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THE Judson Mission Band in Wilmington, Del., having sent a contribution to India, have received in return the following story of

### Kali's School.

We have heard that you have sent us your contributions for our mission in India, and it gives us pleasure to think that thus you are helping in the Lord's work. Now, I must tell you what I am going to do with your money. There is a little village twelve miles from Calcutta where we teach poor heathen women. Some of these women are widows and they try and learn as much and as fast as they can, for when they know enough they are allowed to keep a school for little girls, for which they are paid, and then they can support themselves. We have many of these little schools and I have charge of one. I am going to use your money to pay my teacher, and as it realized thirty rupees and I pay her six a month; this will keep her for five months.

Now I must tell you something about the teacher and then about the school. The teacher's name is Kali, she is a very fine looking woman, with beautiful large eyes; she is very quick and intelligent and as she is a very good teacher the

children make progress and are very fond of her. The school-house is a little hut, made of bamboo, with an earthen floor and a roof thatched with straw and palm-leaves. In this hut is a rude wooden bench on which I sit when I go there and the little ones all sit down before me on mats. There now you have a picture of my school, but it will not always be so, as I have told Kali to have some benches made for the children and I have bought a new map to hang up on the wall. I go to this school every Thursday to see what the children have been learning and give them a Bible lesson, for poor Kali is a Hindoo and a heathen. I think she is beginning to see that it is wrong to worship idols instead of the true God, who loves us so much. I want you to pray for Kali, that God will give her a new heart and teach her to love Him, for you must think that Kali belongs to you as you are helping her for five months. The last time I went to the school, I had been away three weeks for a change. You should have seen the little things, they were so delighted to see me back. As they know how fond I am of flowers, each one had a bunch for me. To show you how fond they are of study, three little girls are learning from six different books, which I think is quite enough for them just now. But they do not think so, and after they have said their lessons, they beg Kali to give them books which are too difficult for them, and when they are denied they will turn away and cry.

HANNAH CADDY.

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*Letter from the Bible-reader supported by the CONCORD AUXILIARY.*

JANUARY, 1868.

MY DEAR YOUNG FRIENDS:—Miss Brittan has told me that you are so much interested in the work that is being done among the heathen women in India, that you have determined that you would send money to pay for the support of one teacher here. Miss Brittan has chosen me as the one to receive the money, and has told me that you would like me to write a few lines to you. At first let me thank you on account of our poor countrywomen, that you

deny yourselves to send out the money to teach them the Word of God. I myself received my education at a mission-school, and now I am trying to teach others those blessed things which I myself have been taught. I am not married, therefore I cannot go out by myself, but I go every day with Miss Brittan. I love my work very much, and I take great pleasure in teaching those poor women about the dear Saviour who died for us. I know you will be very glad to hear that Miss Brittan is very kind to us. She has made a Normal School for us, and is teaching us to be better teachers. I shall be very happy and much obliged if some of you will kindly write to me, and I also hope that you will remember to pray for me, that with God's blessing, I may teach these poor women, so that hereafter you may meet them in heaven. Now I must bring my letter to a close.

Believe me, my dear friends, Yours sincerely, RACHEL SEN.

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### Letter from Kaminee

*To the Lady who is supporting her in Calcutta.*

MY DEAR LADY,—I have heard that you are very much interested in me, and that you will be glad to receive a letter from me, therefore I am writing this to show my gratitude. I am *very* thankful for all your kindness, and really do not know how to repay you, but I can do so only by being grateful. Perhaps you will like to hear something about my school; there are fifty-six girls in it, many of them are orphans, and the kind ladies of Scotland pay for them. Those who have parents they pay for their children. I suppose you have heard of the hurricane that took place in 1864, similar to that which took place on November 1st. Thousands were killed that night and hurried into eternity, but through God's mercy we are all spared; our school has suffered a great loss. The hurricane of this year was more dreadful than that in 1864, because it was during the night, and continued longer. I am still in the first class, and learn Markham's History of England, Nelson's Senior Reader, Cornwall's Geography and Grammar, Arithmetic and Scripture. Mrs. Nichols is very



kind to me, and I go to her to spend my holidays. I shall feel much obliged to you if you will kindly answer me.

With love, I remain yours sincerely, KAMINEE SEAL.

### **Children Supported by Specific Contributions.**

*February 17th, 1868.*

#### **Eliza Douglass.**

*(Supported by Mission Band "Beautiful Star," Pottsville, Pa.)*

Eliza Douglass is very attentive to her lessons for a girl of her age. She is now in the first division of the junior Bengali class. She has committed to memory the Lord's Prayer, in Bengali and English, the Ten Commandments, and some hymns in Bengali. In sewing she is the third of all the twenty girls that entered the school at the same time. Her disposition is lively, and I think, happy.

#### **Jennie.**

*(Supported by Mrs. McGraw, of Ithaca, N. Y.)*

Jennie has also made great progress lately. She was long in the third division, but has at last been promoted to the first. She can write from dictation very well. She is not so advanced in sewing, but can knit nicely. She has a very good ear and voice for singing. Her health is now good, though at first she was rather sickly, the result of starvation in the famine, which retarded her a great deal.

#### **Lizzy Smith.**

*(Supported by the Coll. Dep. of 1865 of the Packer Institute.)*

Lizzy is but a little thing, and grows very slowly. At present she is in the second division, and has improved greatly since you last heard from her. Her disposition is very happy.

#### **Isabella Hume, at Midnapore, India.**

*(Supported by "Jewels of the Lord," at Midnapore, India.)*

Mrs. Phillips, writes:

"The little girl we have selected for the Mission Band, 'Jewels of the Lord,' in New Haven, Ct., is about five years old. She

has a cunning round face and bright loving eyes. She is learning to read and write, and sews very neatly even now. She is a sweet little singer and can sing, 'There is a happy land,' in Bengali and English very well. But best of all she is trying to tell the truth and to be a very good little girl. If she improves, as I hope she may, I shall be very happy to write to the children about her, and hope one of their number will answer my letters, as anything from children is especially welcome to us, now that we are so far from the dear little white faces in America."

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#### Scholars supported in Miss Haswell's School.

The "Ivy Hall" and "Daisy Chain" Bands in Bridgeton, New Jersey, devoted their contributions to the support of a teacher in Miss Haswell's School at Maulmain. In the following letter to them, dated April 12th, she states: "As the teacher's salary had been provided for, I shall use the funds sent for the support of two little heathen girls who entered the school lately. They are cousins from Mossoon, the southern district of our large town, are named Ko-Oo and Ongee, and are twelve and ten years of age. The father of the former, and mother of the latter are both dead, and as they are legally bound to me for the next three years, during that time their friends will have no power to withdraw them from me.

"Ko-Oo, who six weeks ago did not know a letter can now read a little in the Bible, but Ongee is still busy with her spelling book. They are bright affectionate little things, and bid fair to make a good use of the advantages they now enjoy. I have very strong hope, that through these children their heathen relatives may be brought to believe in Jesus. I now have sixteen girls in my school, and seven more will enter soon. For the latter I have no provision made, and if any of the friends of the Society will aid in their support, three dollars a month in gold, I shall be very grateful."

### Mai Shaing, in Miss Haswell's School.

(Supported by Mission Band "Hopeful Gleaners," New York.)

Miss Haswell writes to the "Hopeful Gleaners," June 22nd :

"Your kind donation came most opportunely, as a few days before, I had taken into the school a young girl belonging to one of our Christian families. Mai Shaing is a nice looking girl about fourteen years old, and can read well. Her father died about a year ago, leaving a wife and seven children, almost wholly unprovided for. Two of Mai Shaing's sisters have been with me for several months, and one of them is a girl of uncommon ability. Three of the girls in my school have lately given evidence that they have become the children of God, and several others are seeking the Saviour. I hope before long Mai Shaing may be among the number you shall glean from earth, for 'garners in the sky.'"

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### Pleasant Remembrances.

A FRIEND from New Castle, Del., sends us an extract accompanying the gift of a mother, whose little son died in his seventh year :

"Enclosed you will find \$3.10 for the Bible-woman in India from poor little Luty. It is from some money belonging to our dear child, that his father and I have devoted to such objects. I feel sure this cause would have pleased and interested him very much, for you know how anxious he was to distribute tracts himself. I think such a work in so young a heart must have been the work of God's Holy Spirit. We pray that God's blessing may go with this little sum."

The leader of the Mission Bands in Middletown, writes :

"While I was relating incidents and facts to some young ladies, showing the condition of women without the Gospel of Christ, a hard working woman happened to come in for an errand. After the young people left, she made inquiries about missions, adding, "I want to give something; would two dozen eggs do

any good?" "Yes," was the answer, "they would sell for half a dollar, which could be put into our treasury." She lived several miles from the village, but the next opportunity she sent the eggs. Though apparently in robust health at that time, shortly after she was summoned to her final account. May we not trust the great Head of the Church accepted her simple offering?

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### New Mission Bands.

From Utica, N. Y., we hear:

"It is with great pleasure I send you \$120.34, the first offering of the Fowler Mission Band, in part the result of a parlor fair. A portion of the money is to support a little girl in Marsovan, Turkey, and the remainder must go to India, as the hearts of the children are in the zenana work. It has been very pleasant to watch the increasing interest, and to feel that God has blessed it in teaching His little ones lessons of love and self-denial, for certainly not a cent has been given grudgingly. One of the Sunday-school teachers has been interesting her Bible-class in this work. It is composed mostly of factory operatives, and although their church is not self-supporting, they desire to begin aright by doing for some one outside of themselves."

A lady in Kentucky, writes:

"The ladies of Henderson, Ky., have formed a Mission Band, called the 'Bow of Promise,' and desire that their contribution be used for the benefit of any mission, where you think it will do most good. There are two other Bands forming here."

Another earnest worker writes from the Water-Cure at Cleveland, O.:

"We propose calling the Band we are forming here, the 'Seelye's Band,' in honor of the head physician."

From Belvidere Ill., comes the notice of a Band in the South Side Baptist Church, called "Hopeful Helpers."

From a dear friend in Binghamton, N. Y., we learn:

"I have also one more Mission Band to report, which we hope,

with the Divine blessing, will fulfill all which it now anticipates. Its name is 'Lily of the Valley.'"

The daughter of a missionary to the Indians has just sent us the money needful to form the "Mortimer Band" in N. Y. city.

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We regret, exceedingly, that in the acknowledgment of the efforts of the Band, "Light-Bearers," in our July edition, the wrong location was given to it. It should have read "Church of the Pilgrims" (Dr. R. S. Storrs,) instead of "Plymouth."

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Mrs. Nichols, writes June 1st :

"We have just received the boxes from the 'Cromwell,' and were much pleased to find so many useful things in them. The pieces of colored prints will be particularly useful to me in the schools at R——, for so many are making patchwork that it is difficult to keep them all supplied. The babies' clothes are very easily disposed of, especially the little knitted things.

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During the Summer, donations have been thankfully received as follows :

Box of fancy articles from "L. M. H." Band of Brooklyn, per Miss Van Wagenen.

12 garments for Miss Wilson's outfit, from the Concord, N. H. Auxiliary, per Miss L. E. Coffin.

6 garments valued at \$7.00, for Miss Wilson's outfit, from Band "Star of Bethlehem," Fairfield, Ct., per Miss Julia B. Nichols.

6 yards of Tatting, from Mrs. Julia R. Snowden, per Miss Randolph, of Easton, Pa.

Box of fancy articles from Mrs. Jas. Couper, New Castle, Del.

" " " " " H. G. Brittan Band, Brooklyn, per Mrs. G. H. White.

16 useful and fancy articles from the "Young Ladies Christian Association" of the Elmira Female College, per Miss E. Harriet Stanwood.

Box from young ladies in Princeton, N. J., per Miss Hope.

Doll and Fancy articles, etc., from Mrs. West.

1 doz. aprons, 4 sacks, dress, etc., from "Hamilton Union Band," per Miss E. D. K. Nott.

2000 of Christ's Sermon, from Mr. C. S. Shlpman of Brooklyn.

*Receipts from June 15th to Sept. 22d, 1868.*

**Auxiliaries and Mission Bands.**

**CONNECTICUT.**

Fairfield, "Star of Bethlehem," per Miss Julia B. Nichols, including \$20 from the "Honey Guides."	\$200 00
"Bishop Heber," for per Miss Charlotte Le Roy Glover.	320 00
	<hr/> \$520 00

**NEW YORK.**

Albany, "Howard Band," per Mrs. Howard Townsend, for child in China.	25 00
Apalachin, "Benton Memorial," per Miss Esther Barton,	21 50
Bainbridge, ladies, per Mrs. Bullock,	10 52
Brooklyn, Mission Bands No. 1, and No. 2, of Brooklyn Heights Sem. per Miss M. A. Brigham.	80 80
Clinton Ave. Cong. S. S. per "Pioneer Band,"	200 00
Coll. Dept. of Packer Inst. for 1865, for "Lizzie Smith."	30 00
Canandaigua, "Pierce Band" for support of child, per Miss Mary H. Worthington.	100 50
Elmira, Young ladies' Christian Association of Elmira Female College, per Miss E. Harriet Stanwood, President.	34 00
East Avon, "Willing Workers," for Bible-reader in Turkey, per Miss Mary E. Dover.	65 00
New York City, S. S. of South Reformed Church.	75 00
"Hopeful Gleaners," per Miss Lee.	40 00
Bible Class of 34th st. Ref. ch. per Miss Helen M. Hall, for Mexico, in gold.	30 00
"Mortimer Band," per Miss M. Mortimer,	20 50
South Owego, "Highland Band," Miss M. F. Wilsey, for Bible-Reader in Calcutta.	20 00
Syracuse, "Bridgman Band," per Mrs. R. Townsend.	10 00
Troy, "Emma Willard Band," per Miss Caroline F. King.	20 00
Washington Heights, "Helping Hands," \$16. S. S. of church of the Intercession, per "Helping Hands," \$34, from the following classes—Miss Audubon's,	

Miss Rosa Audubon's, Miss Smith's, Miss Maggie Hull's, Miss Jenks', Miss Johnstone's and Mr. Meade's Bible-class; all for Bible-reader in Calcutta, per Miss Johnstone.	50 00
Band "Little Charitables," 3d quarterly payment, per Mrs. Grinnell.	10 00
Utica, "Fowler Band," per Miss L. S. Potter, Life Membership of DR. AND MRS. FOWLER, of which \$35 for pupil at Marsovan, the rest for Bible-reader in Calcutta.	120 34
	<hr/> \$963 16

**PENNSYLVANIA.**

Williamsport, "Brainard Band," per Mrs. B. W. Thompson.	\$10 00
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**DISTRICT OF COLUMBIA.**

Georgetown, Band to support Bible-readers in Central India, per Mrs. E. S. Peck.	\$262 00
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**KENTUCKY.**

Henderson, "Bow of Promise," per Mrs. M. Starling.	20 00
Louisville, "Humphrey" Band, per Mrs. S. B. Barton, for Bible-reader.	24 50
Springfield, "Try" Band, and "Pearl Gatherers," for child in Kolapoor, India, per Mrs. H. M. Brown.	20 50
	<hr/> \$65 00
Total from Aux. and Mis. B'ds.	\$1520 16

**Other Contributions.**

**VERMONT.**

Rutland, Mrs. Newton Kellogg, coll. to cons. MRS. CAROLINE B. SEAYER, Life Member.	\$51 00
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**MASSACHUSETTS.**

Northampton, Miss M. C. Dickinson, Collector.	\$25 25
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**RHODE ISLAND.**

Newport, Mrs. Wm. Littlefield, Subscription.	\$10 00
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## NEW YORK.

Anburn, Santa Fé Ass. per Mrs. E. T. Throop Martin, for Miss Gaston.	74 00
Binghamton, Miss T. Lockwood, Collector, per Miss M. E. Lindley.	25 28
Mrs. O. N. Benton for Links.	5 00
Brooklyn, Mrs. H. G. K. Calcif,	10 50
Mrs. D. J. Lyons, of which from Mrs. B. C. PARKER, Life Membership \$50, and for Links \$14 50.	182 15
A Friend, per Mrs. S. E. Warner, for extra expenses incurred by the illness and death of Miss Norris	5 00
Mrs. Lewis Tappan, Sub.	20 00
Canandaigua, Mrs. E. A. Rice,	2 00
New York City, I. J. per Mrs. H. Butler.	2 00
F. L. H.	1 00
Mrs. Edward N. Kent, per	
Mrs. T. C. Doremus.	10 00
Mrs. Miron Winslow, per	
Mrs. T. C. Doremus.	10 00
Rufus Park, Esq.	20 00
J. E. Johnson.	100 00
Miss M. S. Whiting.	1 00
A Friend, per Miss S. D. Doremus,	50 00
Rome, A friend.	1 50
	<u>\$519 43</u>

## NEW JERSEY.

Allentown, Miss M. E. Beatty, including \$1, each from Mrs. Carroll, Mrs. Lowrie, Mrs. Howell and Mrs. Vanderbeck.	11 00
Bridgeton, Miss Caroline Elmer, Collector 1st. Presb. ch.	23 00
New Brunswick, Miss E. S. Voorhees, Collector.	70 00
	<u>\$104 00</u>

## PENNSYLVANIA.

Erie, Miss Laura G. Sanford.	5 00
Westchester, Ladies, per Mrs. Dr. Dickson.	21 00
Williamsport, Mrs. B. W. Thomson, Sub. for Bible reader in Mexico.	25 00
	<u>\$51 00</u>

## TENNESSEE.

Columbia, Miss C. R. Watt, of which \$1 from the Freedmen.	\$2 50
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## OHIO.

Cincinnati, Mrs. S. J. Broadwell, Sub.	\$20 00
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## ILLINOIS.

Chicago, Band "Hearts and Hands," and other friends, per Mrs. W. W. Patton, for snpport of Kohar, Bible Reader, in Harpoot, Turkey.	\$55 00
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## MICHIGAN.

Jonesville, Mrs. E. O. Grosvenor.	\$10 25
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## WISCONSIN.

Brodhead, Mrs. M. A. Cole.	\$3 75
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## MINNESOTA.

Farribault, Miss Sophie V. Hill.	\$1 50
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## KANSAS.

Irving, Mrs. Amanda Parker, per T. C. Doremus. Esq.	\$5 00
Subscriptions for "Link," Miss Finley \$1. Miss Denny \$2. Others, \$32 50.	\$35 50
Total other Contributions.	\$924 18
U. S. Conpon, \$12 50, gold, at 144 per cent.	18 08



The following list of articles will be acceptable gifts to send to Missionary Stations, for the use of Schools, or for sale for the purpose of aiding the "Woman's Union Missionary Society." Any gifts of this kind sent to Miss S. D. DOREMUS, care of Doremus and Nixon, New York, will be duly forwarded to their destination.

Elementary School Books.

Scripture Cards.

Picture Cards of Natural History.

Photographs of Celebrities.

Stereoscopic Views.

Alphabet Blocks.

Colored Prints.

Infants' Dresses and Blankets.

Children's Caps, Gloves, Socks and Cockades.

Bags, embroidered in silk or beads.

Shawls, knitted or crocheted.

Boys' Coats of Jean, or good print.

Gentlemen's Slippers and Socks.

Dolls, prettily and fancifully dressed.

Simple or elaborate Morning Caps.

Pen-Knives, Pen-Wipers and Table-Mats.

Merino Dresses for Children.

Berlin Wool and Canvas.

Copy-Books, Netting and Knitting Needles.

Ladies' Collars.

Colored Pocket-Handkerchiefs.

Black Silk Aprons.

Brown Holland Pinafores.

Remnants of Chintz, Silk, Jaconet, Mull, etc.

Remnants of Ribbon of every variety.

Materials for Fancy Work, viz.

Beads, Worsted, etc.

Spools of Thread.

Work Baskets.

Autumn Leaves Pressed.

Mosses and Scaweeds.

The "WOMAN'S UNION MISSIONARY SOCIETY" was Incorporated  
! in New York, February 1st, 1861.

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### SEAL OF OFFICE.

An American Lady giving the Bible to a Heathen  
Woman, and the Saviour addressing her.

### FORM OF BEQUEST.

*I give and bequeath to the "WOMAN'S UNION MISSION-  
ARY SOCIETY OF AMERICA," incorporated in the City of  
New York, February 1st, 1861, the sum of  
to be applied to the Missionary purposes of said Society.*